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**The Inspiration of the Scriptures**

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**Thesis**

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**A thesis submitted in partial fulfillment  
of the requirements for the degree of Bachelor of Divinity  
at Asbury Theological Seminary**

**by**

**Earl Pickett Barker**

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**Wilmore, Kentucky**

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## **Analytical**

### **Table of Contents**

#### **Chapter I - A Fundamental Doctrine**

**page 1**

Introduction. Meaning of inspiration. Direct Bible testimony. Manner of inspiration non-essential. Scriptures kept from error. New emphasis on the doctrine needed, rather than new interpretation.

#### **Chapter II - Is the Bible Different?**

**page 5**

Why not just any religion? Necessity of an authoritative embodiment of creed. The Bible is different. The characteristics of the Bible; books, writers, subject matter, time consumed in writing, its unity, its scarlet thread. Tacit assertions of authority in the Book itself. Its purity. Its truth to life and nature; to history. Testimony of Jesus to the inspiration of the Old Testament; of the New Testament. Its supernatural character. Voltaire's forecast.

#### **Chapter III - The Evidence of Miracles**

**page 11**

Moses' commission attested by miracles. The true purpose of miracles. Supernatural providences. Other instances of attestation by miracle; the prophets; the Saviour; the apostles. Explanation of Paul's alleged disavowal of inspiration. Evidence of miracles not "begging the question". Historical character of the New Testament narrative as shown by Josephus, Tacitus, and Pliny. The miracle of the resurrection and its importance. The conversion of Paul. Restatement of the argument from miracles.

#### **Chapter IV - The Witness of Prophecy**

**page 19**

Prophecy must be supernatural. Partial obscurity of Scripture prophecy. Sweeping view of prophecy. Real purpose of prophecy, negative and positive. Example in the Scriptures of fulfilled prophecy. Fulfillment of the prophecy against Tyre as found in profane or secular history. Dr. A. T. Pierson's evaluation of prophetic evidence. Contrast between Bible and the prophetic attempts of other religions. The Messianic prophecies. Conclusion.

## **Chapter V - The Indications of Archeology**

page 25

The value of such evidence. Writing before Moses. The discovery of Nineveh. The Tel el Amarna tablets. The Egyptian cities. Inscriptions in the catacombs. Conclusion.

## **Chapter VI - The Enemies of the Doctrine**

page 27

History replete with persecution of the people of God. Satan's new tactics to destroy the church. A contrast between old and new infidelity. The attack on the Virgin Birth. The attack on miracles. The attack on the story of Jonah. Alleged scientific inaccuracies. The implications of evolution. W. J. Bryan on theistic evolution. The magnifying of apparent discrepancies. The slogan of "back to Christ". Conclusion.

## **Chapter VII - The Importance of the Doctrine**

page 36

Popular attitude toward Christianity. "What must I believe?" A minimum of creed for true orthodoxy. The present significance of Jude. The Bible essential to the church. The fate of civilization without the Bible. Give us a whole Bible.



## Chapter I

### A Fundamental Doctrine

There is given us at the close of that wonderful discourse of our Saviour, the Sermon on the Mount, an emphatic declaration of the importance of fundamental things. Two men may build, using apparently the same sorts of material and the same methods, but there is a question whether the foundation on which they build is composed of solid rock, immovable, or of the sand which at the critical hour will be washed away, allowing the structure to fall to its ruin. The solid foundation represents that fundamental doctrine which is the subject of the present discussion, the inspiration of the Holy Scriptures. He who hears the sayings of Jesus and does them recognizes in them an authority which transcends. He recognizes the body of Scripture as inspired of God, and divinely authoritative because thus inspired. He who hears and does not disregard all authority, obeying only his own perverted nature, and belittles the faith of the honest Christian, whom he declares is enslaved by worn out and obsolete superstitions.

"God-breathed" is the literal meaning of the word which in II Timothy 3,16 is translated by the expression, "given by inspiration of God." Here Paul declares that "all Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The change in this verse in the Revised Version does not alter its sense, for there it reads, "Every Scripture inspired of God is also profitable for teaching . . . . ." The word translated "Scripture" literally means "writing", but in the preceding verse Paul spoke of the "holy writings". It is to these he refers

in this verse. No orthodox minister or scholar wishes to consider any writings as of authority except those which are inspired of God. This does not indicate, as some infer, that not all the writings of the present canon of Scripture are inspired. It is well known that books purporting to be equal with these were ruled out because of evidence against them. These are the ones considered not inspired, and are called apocryphal, meaning of hidden or uncertain origin. Each version conveys the same meaning and gives the most direct testimony found in the Bible itself to the fact that it is a supernatural Book. Nothing is more vital to man and nothing can more truly be said to be his than his breath. To say, then, that the holy words came from God as the breath comes from man gives us a figure of deep meaning. In no way could it more effectively be declared to be of divine origin. In no sense could a book filled with the sayings and writings of mere men, acting on their own initiative and enabled by their own powers only, be said to be as the breath of God.

The question as to the nature of the inspiration under which the holy apostles and prophets spoke and wrote these wonderful books is not essential to the present discussion. Peter tells us (II Peter 1,21) that "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Some call the inspiration plenary, some verbal. Others declare for a mechanical method, in which the holy men were moved as a pen by a writer, their own personalities being set aside for the time. Such are opposed by believers in dynamical inspiration, who allow the natural powers of man to enter in, directed in their working by a supernatural power. There are other views, but there is no real disagreement on this question among orthodox people. All true lovers of God's Word, though often they confuse terms, and state their views in various ways, find that there is no



vital difference in their doctrines when the irregularities of terminology are understood. The doctrine accepted by all is this; that whatever may have been the manner of the agency of the Spirit of God, He so directed men that they wrote what He wanted written and inserted nothing of their own; that what they wrote and spoke was so guarded by the divine Spirit that it is free from error or defect. This is true of the original writings and we have reason to believe that God has so kept His message to man through the passing years that no devout translator has injected into it any vital error. There may be grammatical mistakes and mooted phrases, but these do not affect the central truths and teachings of the Bible. If God could make a revelation to men which was free from error, it is unthinkable that He could not keep it from being corrupted so that it would teach a doctrine He never meant it to teach. The question sometimes arises as to whether such passages as relate the false philosophy of Job's mistaken comforters, the lies of the false prophets, and the sins of David's sons, are inspired. The cause of such a question lies in a misapprehension of the real meaning of inspiration, for no claim is made that any man was inspired to lie or to murder or to steal. God, in His infinite wisdom, must have seen that we could get some profitable lesson from a record of evil deeds and their consequences, and He therefore inspired, not the lie or the crime, but the recording of it for our instruction and warning. Thus the minister, in preaching, must know the setting and import of the passage used as a text, the speaker and his spiritual status, lest he make the Scriptures teach a lie.

Some so-called advanced thinkers say they believe the Bible to be inspired, but ask for a new meaning of the term. They are not satisfied with the orthodox view. However, the doctrine which satisfies them cannot be called inspiration. It makes a foundation of shattered

and crumbling rock, which gives but a false sense of security. What we need is not a new meaning of the doctrine, but a new emphasis on the doctrine, for the difficulty with most of those who are falling into the error of liberal thought is that they have not been sufficiently taught concerning the fundamentals and are unable to recognize the difference between a solid foundation and shifting sand, between that which supports Christian faith and that which undermines it. May every true Christian stop short and examine his creed, to make sure that his religious experience is supported by a sure foundation, a firm belief in an inspired Bible.

## Chapter II

### Is the Bible Different?

The question is asked, at times by some honest person, why we believe the Christian religion to be better than any other. It is inferred that one may choose the Christian faith if he wishes, or he may choose Mohammedanism or Confucianism, or any other belief he prefers, finding truth in one as well as another. Such a question is often confusing and it requires preparation and forethought, combined with settled convictions on the subject, to be able to give an answer. They who are not thus fortified are in danger of being taken off their guard and for want of knowledge may have to admit that the questioner's view is correct. But such is not the case. There is abundant evidence of the peculiar place of Christianity in the world, and it is the duty of every professing Christian to inform himself on the subject and be ready to meet the unbeliever with a reason for the hope that is in him (II Peter 3:15). There is a tendency to leave such work to the minister and the theologian, but every one should be ready to defend the priceless treasure of salvation.

It is a matter of great moment what faith one accepts. The points of variance in different religions are found in their beliefs or creeds. Since creeds are usually committed to writing, the book in which a body of people incorporate their belief is considered their standard, and they must prove its authority if they would have their faith to stand as the true one. It is here that Christianity triumphs. It is preeminently the religion of a Book. Without the Book it is nothing more than any other. The entire body of evidences of Christ-

ianity center in the proof of the divine authority of the Bible. With this proved, all other necessary elements of faith follow as a matter of course. To be of divine authority it must be of divine origin, hence it must be inspired of God. The great difference between it and the books of heathen faiths marks the Bible as the one true revelation from the God of heaven.

One has but to look at this marvellous Book to get the most evident proof of its inspiration. It has characteristics which mark no other ever written. It contains sixty-six books in both Old and New Testaments, and their writing covered a period of sixteen hundred years. Moreover, the writers who contributed to this great library number about forty. They were not all scholars. Some modern writers and speakers consider themselves so learned that they can criticize the apostles and prophets, and even Jesus Christ Himself, but learning is not a necessary qualification for receiving a communication from the Lord. It requires a surrendered heart and a humble spirit, such as characterized the holy prophets. Neither does learning prevent a man from being a channel of communication from God to us, if it is accompanied by these requirements. These forty writers ranged in station and education from Amos, the humble herdsman of Tekoa, to David, the greatest of all earthly kings. Among them were Ezra the scribe, Nehemiah the governor, and the apostle Paul, all skilled in matters pertaining to the Jewish law. The matter of the Book is of great variety, including history, law, poetry, prophecy, biography, letters and prayers. But in spite of the number of the books, the number and variety of writers, the length of time occupied in the writing, and the many different classes of literature combined in this one Book, there never has been found another which showed such unity of purpose, such an unfolding of a single connected plan, such

remarkable agreement in all things, as this Book of books, the Holy Bible. Other books, as the Koran of Mohammed and the Zend Avesta of Zoroaster, were written by one author alone, and in a comparatively short period of time; yet in them is found no connected plan for the salvation and uplift of the people. There are found precepts, some of which are good, but in none of them is there assured to man any escape from the guilt of committed sin or any hope for eternity. The scarlet thread of redemption running through the Christian Scriptures is most remarkable. Nothing comparable with it is found in all the world.

The Bible is a wonderful Book. It does not make repeated assertions of its own authority, as if compelled to defend itself, but everywhere takes such authority for granted. Paul says in Hebrews 1:1, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." He here claims inspiration for both the New and Old Testaments. In Psalm 119:8 we find the words, "Forever, O Lord, thy Word is settled in heaven." It is comforting to know this, when the world is so unsettled about accepting it. Throughout the books of the law there is found time after time the expression, "And the Lord spake unto Moses, saying . . ." The Ten Commandments, after having been spoken by an audible voice from the top of the mountain (Exodus 20:22), were then given on "tables of stone, written with the finger of God" (Exodus 31:18). In Exodus 32:16 this fact is emphasized in these words, "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Isaiah says repeatedly, "The mouth of the Lord hath spoken it." The Apostle Peter calls the Bible the Word of the Lord and prophesies its eternal existence (I

Peter 1:25), "But the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." Heathen religions teach the grossest of immorality in the name of religion, and there is nothing in their books that prohibits it, but in Proverbs 30:5 we find that "Every word of God is pure." It tells of crime and awful sin, but it nowhere sanctions them. We should have reason to think it an uninspired record if it gave an ideal picture of life, overlooking the prevalence of evil. The fact that it gives the lives of men just as they actually are, without concealing the sins of its heroes or covering up the weaknesses of any, assures us of its divine source. Man always tends to give a prejudiced or one-sided view, exalting a friend and debasing an enemy. No more profound statement was ever uttered than the declaration of John 17:17, "Thy Word is truth." While enemies of all classes and calibre assault the historicity of Bible narrative and declare that Moses could not write, that the race called the Hittites never existed, that there was never such a city as Nineveh, and that Daniel is a mythical character, this solemn declaration remains in the Christian's Bible as a witness against them. Archeologists have dug up ancient writings made many centuries before the time of Moses and have found records of the Hittite people and have unearthed the whole city of Nineveh. Christian Scholars find inferential proof that Daniel wrote the book ascribed to him, so that they say it must be either genuine or a most colossal forgery. Added to this is the testimony of Jesus, who refers to the prophecy of Daniel (Matthew 24:15) and anticipates its fulfillment. Thus again and again is the statement vindicated, "Thy Word is truth."

The New Testament gives its witness to the inspiration of the Old. Some of the apostles' sayings concerning it have been noted already. Even more important are the words of Jesus Himself. In Mark

12,36 Christ declares that David spoke "by the Holy Ghost." As He drew near to the two lonely disciples on the road to Emmaus He comforted them in their grief by showing them that the things which happened to Him had been foretold hundreds of years before and must needs come to pass. "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24,27). A little later He appeared to eleven of the disciples, "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened He their understanding that they might understand the Scriptures" (Luke 24,44,45). At that time they had the Old Testament Scriptures just as we have them now, and made three divisions of them, which are still recognized. This is the testimony of Christ. It cannot be denied, except by those who deny everything that is orthodox and are as the one spoken of in the fifty-third Psalm, where it says, "The fool hath said in his heart, There is no God."

Jesus gives further testimony, this time to the New Testament, when He says, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). This is His preauthentication of the gospels and epistles. How could the apostles have remembered the sayings of Christ and His deeds so clearly as to record them accurately if He had not given them a supernatural Teacher?

Is the Bible different? Who can produce a book of such unity, so apparently come from God, with such sublime teachings and such high moral standards, so simple and straightforward? Its very mysteries add to the evidence, for mere man cannot reach beyond the understanding

of men. It is an unfolding Book. Some are calling it out of date, but in spite of its age it still contains truth applicable to present human needs and able to remedy them. In this respect it has no equal. Those who believe in the Christ of whom it tells and trust Him to forgive their sins receive an inward peace, just as did the vilest sinner to whom He spoke the word of reconciliation when He trod the hills of Palestine, and just as did King David when he confessed his sin, looking forward to the coming Messiah and Saviour. Books on science and philosophy are written, and in the course of a few years many of their theories become obsolete and are set aside. Thousands, yes, millions, buy and read the Bible and continue to receive instruction and consolation from it. In 1778 Voltaire, the noted French infidel, predicted that, at the end of a hundred years, there could be found of the Bible only a few dusty and worm-eaten copies, kept as relics of a discarded superstition. Before that period had elapsed the very presses from which he published the statement were used to print Bibles, and his warehouses were stacked with thousands of them. What book has ever been so assailed and has yet so endured and multiplied?



### Chapter III

#### The Evidence of Miracles

When the prophet Moses beside the burning bush was receiving his commission to go and deliver his people Israel from the hands of their cruel and merciless masters in Egypt, he hesitated on the ground that he doubted whether the oppressed people would receive him as a messenger and agent of God for their deliverance. God taught him (Exodus 3) what he should tell them, that he came in the name of the God of Abraham, of Isaac and of Jacob, who had seen their affliction and purposed to bring them out of their bondage into a good land. Moses made further remonstrance, however, fearing that even then they would not believe him nor receive him. He knew that once before they had resented what seemed to them an intrusion into their affairs (Exodus 2:14). God's answer to his objection was to give him the power to perform miracles. First he was to let his rod become a serpent, and then a rod again, that the people and elders of Israel might accept him. If they did not then believe he was to exhibit the second miracle, that of the leprous hand. If even this did not prove sufficient, he was to take water and pour it out that it might become blood before their eyes.

The declared purpose of the miracles of Moses illustrates the general purpose of all miracles in the Bible. First, they are to authenticate some messenger as divinely sent and his words as divinely given; second, to accomplish some definite purpose within the plan of God. The record cannot be found where any prophet or apostle performed a miracle simply as a spectacle, or to gratify the idly curious. Nor do we find where a miracle in the true sense of the word was wrought

without the purpose of convincing some unbeliever. We sometimes use the term in these days to designate a circumstance which should properly be called a supernatural providence. It is truly a remarkable occurrence when an accident that might have resulted in a number of fatalities is found to have caused nothing more than a few minor injuries, but in such instances there is no divinely commissioned messenger to be attested, as is found to be the case with the miracles recorded in the Bible. God is continually exercising such a supernatural care over His creatures. In many events we do not recognize the divine agency until afterward, and perhaps not at all. There are continually reports of boats, cars and automobiles avoiding collision by a very small margin, and of narrow escapes from death, which show a loving Father's care over an unworthy people.

There are, however, many instances in the Bible where miraculous evidence was given by those sent of God. The earth opened and swallowed those who resented the leadership of Moses in the wilderness. This event Moses claimed as an attestation to all Israel of his being divinely chosen. Aaron's rod budded and bloomed and bore almonds to authenticate the tribe of Levi as the priestly tribe (Exodus 17). There are such records all through the Old Testament, some of providential happenings, but many also of true miracles. Elijah prepared his altar, and when the prophets of Baal had failed to persuade their idol to send fire to consume their sacrifice, he prayed to God thus, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word" (I Kings 18:36). When he had finished his prayer, the fire fell upon the waiting sacrifice.

More recent than these are the miracles of our Saviour. It is not necessary to recount them, for every Bible student can name the

most important of them. However, there are several instances where Jesus made direct reference to His miracles as proof of His deity. When John the Baptist sent to Him from the prison of Herod to ask if He were truly the Christ, He replied by telling the inquirers to repeat to John a list of the miracles they had seen performed (Matthew 11,1-5). When the Jews were about to stone Him, He asked them to believe because of His works that He was in the Father and the Father in Him (John 10,38). He asked His disciples to believe Him for the sake of His works (John 14,11). In His wonderful conversation on the night before the dreadful crucifixion, He mourned over the Jews, whose sin he declared to be great because they had seen His works and yet had not believed on Him.

All these miracles are taken as evidence that those who performed them were men able to receive supernatural revelations from God. Therefore, since many of them wrote parts of our Bible and claimed inspiration, directly or indirectly, we take those parts of the Book to be divinely given. But their testimony gives us even more than that. We have found already that Jesus and His apostles gave the seal of their confidence to the entire Old Testament. We find also that the apostles largely confirmed their own and one another's writings as inspired. In I Thessalonians 4,15 Paul begins a message with this expression, "For this we say unto you by the word of the Lord." In Ephesians 3,3-5 he claims that a mystery not known in other ages is now revealed to apostles and prophets by the Spirit. Peter speaks inclusively of the epistles of Paul as written by "Wisdom given unto him" and indicates their authority by speaking of them in connection with "other Scriptures" (II Peter 3,15,16). These apostles confirmed their mission from God by performing miracles.

We sometimes hear it stated that Paul disclaimed inspiration for some of his writings, but a study of the rules of interpretation

obviates this difficulty. In I Corinthians 7:6 he says, "I speak this by permission, not of commandment", but his meaning is not that he was permitted, though not commanded to speak thus; the thought is that what he is saying is a permission to the Corinthians, and not a command. It is also stated that in verses ten and twelve of the same chapter Paul claims inspiration as the reason for one command and his own judgment for the other. The difficulty is eliminated by a recognition of the fact that when he speaks of "the Lord" he refers, not to the Spirit who reveals, but the Lord Jesus Himself, and His words while here on earth, thus far adding to his own inspiration by the Spirit the direct command of the Saviour. In the other case he had no direct command of Christ, but was none the less inspired. There are a few other instances, easily explained by the same method.

Objectors may say that in using the evidence of miracles for proof of the authority of the Bible we are "begging the question", that is, we are trying to prove a thing by assuming that it is true, and then working on that assumption. It seems at first that they have a clear case against us, for we are assuming that miracles actually were performed, and by that fact proving that the Book which records them is a revelation from God. Such objectors forget, however, that the Bible is not like other books. It was not written in obscurity and then presented to the world suddenly as an authoritative revelation, without anyone being able to determine its origin. Most books make their appearance unexpectedly, but not so with this. The writing of the books of the New Testament covered a period of something like fifty years, during which time they became well known among the Christians. They were recognized by them as authority for a full century before they were put together in a canon and called by the term "Scriptures", applied to them as a single book. They were also known among

others than Christians. It is easy when an event is far in the past to discredit it or doubt its reality. No doubt the day will come, if the world stands so long, when someone will doubt that the United States of America was ever other than an independent nation, or, if events should take an opposite turn, that it was ever a nation at all. The present doubts and feelings of an individual or body of people do not determine past events. They have already transpired, and modern thought cannot nullify them. If such a thing could be done, the New Testament would have been torn to pieces centuries ago, for it had enemies then as well as now. There were three historians who lived in the time of Christ or shortly after, none of whom were Christians or even leaned toward that religion. Josephus was a Jew, and his record is in accord with Jewish history as given in the Bible from the very first. He gives many sidelights which make it easier to understand the Scriptures. He tells of the man Jesus, who did many wonderful works. He relates the chief details of the life of Christ, His ministry, His crucifixion, His reappearance on the third day, and the faithfulness of his followers to Him, just as the account is given in the Gospels. Of the facts concerning early Christianity which he does not confirm, there is not one of which he makes mention to contradict it. As a loyal Jew, an enemy of the Christian sect, he would certainly have done so if he had considered there was any ground for such contradiction.

Tacitus, the Roman historian, calls the Christians "haters of the human race", but gives the information that they derived their name from one called Christ, who was put to death by Pontius Pilate in Judea. He also says that the "superstition" spread from Judea to Rome, and that at the time of the burning of Rome there were a great multitude of them in the city. Pliny was a provincial governor in Asia Minor about seventy years after the death of Christ. He wrote the Emperor about

the Christians, whom he had found upon investigation to be living pure and simple lives, though they refused with inflexible obstinacy to bow down to the Roman gods. So many were willing to die for their faith that he had to write the Emperor for instructions. Thus we see that other records agree with that of the Gospels and the Acts, and that the origin of Christianity is no longer a matter of doubt. We see the folly of those who would soothe the burning of their own sins by imagining that the record is untrue and that the Book which tells them they are accountable to Almighty God for the deeds done in the body is the fabrication of some human brain, foisted on a gullible world. The record stands while they add to the sin of rejecting the Saviour that of "teaching men so" (Matthew 5:19), and thus add to their tortures in that future world the accusations of many a lost soul whom they have lured on to destruction.

There are two great miracles which have not yet been touched upon. The greatest miracle ever wrought, except the Virgin Birth of Christ, was His resurrection. If it can be accepted, then no other miracle can be doubted. In this sense it is of supreme importance and of high evidential value. We have already seen that the fact of the resurrection is attested by Josephus. Luke tells us (Acts 1:3) that He "showed Himself alive after His passion by many infallible proofs." Many theories are held by those who would think to gain something by subverting the facts. It is said that Jesus only swooned away for a time and then revived, that the story is simply a legend, or that the disciples carried the body away and invented the story of the resurrection. A candid examination of these views will show their fallacy. None of them will account for His many appearances in a body released from the laws of nature, so that He could appear and disappear at will. Far less will any of them account for the rise and spread of Christ-

ianity. The Christian church without a living Christ is as unaccountable as a world without a Creator. After showing Himself alive, with a glorified body, He ascended into heaven, leaving behind a little group of followers which, in an almost inconceivably short time, grew to an immense throng, spreading over all the world.

The other miracle was that of the conversion of Saul of Tarsus. Its import lies in the revelation it gives of the complete and instantaneous change made by a vision of Christ upon a human soul. A religion that can change a man as Paul was changed is worthy of acceptance by every tribe and tongue of the whole world, for if every one could be so transformed there would be an end of hatred and war, lying and thievery, greed and oppression. He who had gone about breathing out threatenings and slaughter against the disciples of the Lord (Acts 9:1) became a meek and humble follower of the lowly Jesus and went about giving help and blessing to these same disciples, preaching everywhere the glorious gospel of the Son of God. Without the miracle the church would never have accepted Paul as a brother, and the change in him would only have been temporary.

We may now see the argument in array. First, contemporary history and other facts show us that the narrative of the New Testament as to the origin of Christianity is true. Then if the narrative be true, Christ and the apostles wrought miracles. If they wrought miracles, they thus proved themselves to be commissioned by God. If so commissioned they must be truthful, and their claims for themselves and for one another that they are giving God's message must be true. If this be true, then the New Testament is given by inspiration of God. If the New Testament writers are truthful and inspired, then the Old Testament is inspired of God also. They quoted it as Scripture, claiming its laws as authoritative and its prophecies fulfilled before their

eyes. Thus we have an inspired volume, worthy in its entirety of our respect, obedience and devotion.



## Chapter IV

### The Witness of Prophecy

Another most conclusive evidence of the divine origin of the Bible is prophecy and its fulfillment. Eminent authorities consider this unequalled as evidence of an inspired Book. Indeed it is impossible to imagine that anyone except the Almighty God, through those to whom He chooses to reveal the secrets of His counsel, could relate with the detail of a past event an occurrence which is yet in the distant future. Fortune tellers and spiritualistic mediums have made attempts to accomplish such a thing, and have made some believe that they actually had done so. It seems certain that in most cases the fulfillment of their foretelling has been brought to pass by the psychological effect of the prophecy upon the human mind, which effect tends to produce the result foretold.

With the prophecies of the Scriptures such an effect is for the most part impossible. Events are not told with such clearness of detail as to enable one to picture the event. There is an obscurity about true prophecy which makes it all the more clear that it is given by the One of omniscient mind. No one could give such an account as is often given and in such detail, and still make the details obscure. The Jews rejected Jesus because they had read and dwelt upon the prophecies relating to His glorious coming more than on those foretelling His loneliness and suffering. They could not understand how both accounts could refer to the same person. We are as yet unable to understand all the details of His second coming, but we know that He who once appeared in lowliness and poverty will come again in riches and power. There are other prophecies which are hard to understand until

they appear in the clear light of their fulfillment, when one is prone to exclaim in amazement, "Why did I not see it before?" If they were made so plain that one could anticipate minutely the events to come, some would likely attempt to bring about an exact accomplishment, while others would make a like attempt to prevent it. How great the wisdom and knowledge of God in thus circumventing human prejudice and ingenuity. Truly, prophecy comes only by His revelation.

Among the first predictions found in the Old Testament is that in Genesis 3:15, which is also the first hint of the coming Christ. From that instance throughout the whole of the Scriptures there are numberless predictions of future events, some of which are warnings of dire calamities, others promises of marvellous blessings, while still others present a preview of history simply as such. The outstanding feature of prophecy as compared with miracles is the fact that the weight of their evidence is increasing every day the world stands. We are continually seeing new things brought to pass which have been foretold for centuries, and not only that but those which already have been fulfilled become constantly more apparent and more convincing. The events of almost every day convince one of the closeness of the end of the age as we see those things come to pass which our Saviour declared should be the signs of the last days.

It was not the main purpose of prophecy, as it was of miracles, to authenticate the prophet as divinely sent, though it was the sign of a true prophet if his sayings transpired. Indeed it seems clear that the first part of the book of Isaiah was given and fulfilled in order that thus he might have the confidence of the people as he delivered the latter part. But to say that this was the main purpose of prophecy would be to obscure the momentous character of the events foretold in each part, in their relation to the history of the people of Israel.

We are told in Psalm 25,14 that "The secret of the Lord is with them that fear Him; and He will show them His covenant." In every age there have been those to whom God has revealed His secrets. It is only one who walks close to His side who can receive such communications, to be given forth as warnings to the wicked and consolation to the upright.

There are many prophecies yet to be fulfilled, and to these the true church looks forward with ever increasing interest. But there are also many which have been fulfilled with remarkable accuracy. An instance is given in the second book of Kings. In the seventh chapter we find the city of Samaria besieged by Ben-hadad, king of Syria. So great was the want and scarcity of food that women actually devoured their own children, and the king was in sackcloth and ashes. While such was the condition, the prophet Elisha said, "Hear ye the word of the Lord; Thus saith the Lord, To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." A lord of the court expressed his doubt that such a thing could transpire, and the prophet made reply, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." That night the Lord caused the besieging hosts of Syria to hear a great noise, as of an approaching army. Thinking that the Jews had hired their neighbors to help them and were advancing in attack, the Syrians fled in great haste, leaving everything behind. A group of starving lepers, desperate with hunger, soon afterward found the store of abandoned provisions and reported it to the city. Barley and fine flour were brought to Samaria and sold for exactly the price already named by Elisha, and the skeptical lord, being appointed to have charge of the gate, was trodden upon by the people in their mad rush for food and died before he had an opportunity to taste the bounty.

There are prophecies, however, which have just as remarkably

been fulfilled in events related outside of the Scriptures themselves. It seems that if one could read a prophecy in the Bible and then see the record of the event on the pages of secular history, it would do away with all doubt and the reluctance on the part of some to accept anything contained entirely within the Holy Word. Such is not always the case, for evidence produced is not accepted, often, by those who have requested it. We are reminded of the brethren of the rich man in torment, of whom Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31). There is, however, sufficient evidence of the kind indicated to convince any honest inquirer. In the book of Ezekiel, chapter twenty-six, verses three to five, this prediction is made, "Thus saith the Lord God; Behold, I am against thee, O Tyrus, and I will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God; and it shall become a spoil to the nations." In verse twelve it is added, "They shall lay thy stones and thy timber and thy dust in the midst of the water." These words were recorded about the year 590 B.C. Some time after this the people of Tyre removed their treasures and homes from the ancient city to a nearby island, which became the historic city of Tyre, the mistress of the sea. In 332 B.C., about two and a half centuries after the words of Ezekiel were uttered, history tells us that Alexander the Great made an expedition and captured Tyre after a long siege. The following statements are found in standard school texts in history. Myers' Ancient History says, "The island-city of Tyre, after a memorable siege, was taken by means of a mole, or causeway, built with incredible labor

through the sea to the city. This mole was constructed out of the ruins of old Tyre and the forest of Lebanon. It still remains, uniting the rock with the mainland." West's Ancient World adds the information that, "From this downfall the proud city never recovered, and fishermen now spread their nets to dry in the sun on the bare rock that formed its site." Surely no more conclusive evidence could be found. No doubt has yet been expressed as to the testimony of the accepted texts of ancient history, which are unbiased because not written from a religious standpoint. Dr. A. T. Pierson expresses his confidence in the conclusiveness of prophetic evidence by saying that if one prophecy can be established the question of the inspiration of the Bible is settled.

It is a notable fact in this connection that no other religion presents such evidence of the authority of its sacred book. Some have made attempts to foretell the future, but in none of them is found the majesty of outlook that characterizes the Scripture view. The pagans of Greece and Rome had their oracles, but their forecasts were ambiguous, so that they could be construed to be true however the events might turn. They only gave forth their predictions when sought and paid for by some great person. But the holy men of God, speaking as they were moved by the Holy Ghost, went forth unsought and faithfully spoke as God revealed to them, though hated and bitterly persecuted. Elijah fled to the mountains for safety; Jeremiah was imprisoned and tormented because he had nothing to prophesy for Israel but calamity for their sins, but the events of which he warned them followed one another with terrible accuracy. Tradition says that he was finally put to death for his faithful witness against Israel. The end and purpose of all such prophecy was that Israel might repent and forsake sin. Thus has God always manifested the supernatural in an effort to save His chosen people.

The promises of the Messiah are the most beautiful and hopeful of all prophecies. Amid warnings of dire calamities and disasters, God has continually dropped in at intervals a promise of the coming One, who should deliver from all sin and persecution and sorrow. Jesus encouraged the crestfallen disciples after His resurrection by showing them the Old Testament Scriptures referring to Himself. No less than twenty-five definite prophecies concerning Him were fulfilled in one day, the day of the trial and crucifixion. But most glorious of all, there is yet to come the accomplishment of many things which shall prove Him to be indeed the Messiah whom the Jewish people expected, when He comes in power and glory. Then shall all evil come to an end, and He shall reign in righteousness forever.

Who can doubt that such marvellous predictions, so remarkably fulfilled in the past, and so sure ultimately to be realized, are breathed from the very presence of God? Truly they are, as those who spoke them exclaimed, "the word of the Lord", and the Book which contains them is from God. Let every heart tremble in its presence until made free from fear by obedience to its admonitions.

## Chapter V

### The Indications of Archeology

The evidence of archeology is the most recent and modern of all, for it is only within the last sixty years that the work of uncovering ancient cities and tombs has been taken up extensively. The value of such evidence lies in the fact that many ancient records are found of so-called prehistoric time, during the period of which formerly the Bible was the only history. It is a remarkable fact that, though this work has been carried on by other people as well as Christians, there have been found recorded events and names in exact accordance with the Bible, and not one fact has come to light that is contradictory to it as God's Word. Skeptics have been overwhelmed by such an array of evidence and have turned to the true God, and the hosts of Jehovah have been strengthened and encouraged on their way. The belief that Bible narrative is true history has been attacked with great scorn and ridicule by the skeptics and infidels of all ages, but now they are compelled to retreat as, one after another, their favorite "strong holds" are crushed by the force of archeological discoveries.

The claim has long been made that it is absurd to think that Moses wrote the Pentateuch, on the ground that there was no written language in existence at that early date. It is true that they did not use paper and pen as we do now, but they did have characters which stood for certain sounds, and by these they communicated with one another on blocks of stone or hard-baked tablets of clay. In 1902 a party of French excavators unearthing the remains of the ancient city Susa, near the Persian Gulf, found a block of stone on which was inscribed a code of laws enacted by Hammurabi, who was king of Babylon about 2250 B.C.,

or about seven hundred fifty years before Moses. These laws show a high state of civilization, and no doubt were in effect when the patriarch Abraham left Ur of the Chaldees for the promised land.

Much ridicule has been cast upon the narrative of the life and experience of the prophet Jonah. It has been the more insistent because the city of Nineveh, to which the prophet was sent, could not be discovered. All doubts were silenced when, in 1845, an Englishman named Layard found and unearthed the city, which had been completely covered by debris. In Egypt there was found in 1867 the Tel el Amarna tablets, prepared about 1400 B.C. They contain historical facts concerning Egypt and Palestine in exact accord with the account given in Genesis and Exodus. A city also was found where there were bricks made with straw, then in higher courses bricks made with stubble, and above them others made without straw or bound together with twigs, as related in the history of the Jews in captivity. Inscriptions and symbols are found in the catacombs of Rome which support the story of the early Christians and their faith amid persecution.

Thus do the very stones cry out against the enemies of God, and put to silence many who claim to be wiser than His Spirit. Man is slow to apprehend spiritual truth unless his heart is in an attitude to receive it, but the validity of the evidence of material things, which can be touched and seen and handled, cannot be denied. When the testimony of material things is in confirmation of spiritual things, it is a testimony that cannot be controverted.



## Chapter VI

### The Enemies of the Doctrine

Ever since the fall of man the people of God have been beset on every hand by the foes of righteousness and truth. Purity and uprightness seem unendurable to those who are unholy in heart and conduct, and they have a deadly hatred against those upon whom God seems to let fall peculiar blessings. This fact is most apparent in the history of the Jewish race. Their tale of trial and of trouble did not end when they were delivered from their captivity in Egypt, for even in the land of Canaan they were oppressed by foes from every direction, both far and near. The early church suffered most bitterly at the hands of Jew and Roman, as well as of the heathen among whom they were dispersed. The most cruel tortures were devised especially in hatred of them, and even at this day of advanced civilization Christians are in some lands subjected to severe corporal punishment and death. The Turks and other Mohammedans are encouraged to hate the very name of Christian, and to kill and persecute them at every opportunity.

In the western civilizations it has become unethical to subject a fellow man to physical suffering merely on account of religious belief, or for any other purpose except crime. There is freedom for any and all sorts of creeds and practices, provided they do not interfere with the public welfare. Christianity receives the advantage of this freedom, and its adherents worship in security and peace, so far as fear of bodily injury is concerned. Such complete freedom does not extend, however, to the Christian's beliefs. The enemies of God, led on by the age-long enemy of man and directed by his ingenuity, have given up the old line of attack and are launching furious drives against

the fundamentals of Christian faith. Satan, as a roaring lion, walketh about, seeking whom he may devour (I Peter 5,8). He tried to destroy the Christian church by putting its loyal believers to death, but found that such tactics only increased its fame and scattered it to the four quarters of the earth, where, like seed in fertile ground, it sprang up and flourished. Now he would destroy it by undermining the foundations of the faith, for without its faith Christianity is nothing. Since it is based upon an entire confidence in the divine origin of the Bible, the attack is now centered on the Holy Book, in an effort to prove it the work of mere man, to cast a reflection on the accuracy of its narrative or the purity of its ethics, or in any one of many ways subtly to inject into the Christian heart a doubt that it is the Word of God. Such an attack, if effective, makes shipwreck of faith. Let no one claim the name of Christian who does not subscribe in full to the doctrine that the Bible is God's own Book. A few boasting scholars who overestimate their own wisdom may reflect upon us and refer to us as those who believe the Scriptures "from cover to cover", but it is far better to suffer their ridicule than to fall before their sneers and finally go down with them to an endless hell.

A contrast is often made by orthodox writers and speakers between the old infidelity and the new. Men used to sit in stores and bar rooms and scoff openly at the religion of Christ. Infidels, such as Voltaire and Ingersoll, did not attempt to conceal their contempt for Christianity, but wrote and spoke against it with unceasing ardor. They were the open and avowed enemies of the church in every particular. But now men retain their pulpits after they have ceased to believe the fundamentals of true faith, and use the house of God and the holy rostrum, not only to preach a modified religion, consisting mostly in service and activity, but also to heap ridicule upon the orthodox group and to teach that

the basic doctrines of our religion are not true. Thus has infidelity entered into the church and taken possession of it, while people throng to listen who ought to give heed to the Saviour's warning, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15). Their teaching is not open and undisguised, but is like the gnawing of a beaver at the base of a tree. A little faith is extracted here and there, perhaps unnoticed, until suddenly the Christian experience falls in ruins. The secret of their power lies in their suggestion that one may believe the Bible and take a liberal view still, toward some of those things long considered fundamental. They object strenuously to the idea of "dogmatism", and to the necessity of being bound by "ancient superstition". The Bible is the best guide to proper living, they think, but it was never meant to be a rule of religious belief. It "contains" the word of God, but it cannot be said that it is the word of God. Thus they undermine the foundation of faith until, like the house built upon the sand, its ruin is certain.

One great point of attack is the birth of Christ. Eminent ministers declare that one can be a Christian without believing that Jesus was born of a virgin. Others say that the emphasis should be placed on the incarnation itself, rather than on the manner of it. In this connection some bring forth ideas which are nothing short of actual blasphemy, in words not fit to put before the public eye, in their insinuations with regard to the birth of our Holy Christ. And yet they think one can be a Christian and believe their filthy doctrine. Let it be said once for all, that if Jesus Christ was not the Son of God, with no human father, then all His claims for Himself and the claims of others for Him were founded upon fraud. He was either what He claimed to be or else He was (and we hesitate to pronounce the verdict, even with the purpose of refuting it) a most brazen impostor. No one who has an unbiased

view of Christianity can persuade himself for a moment that the latter is true, for the fruit of the works of the fraudulent and deceptive is not joy and peace and love such as are seen among Christian people. Away with any doctrine which so debases pure faith and so defiles one's conception of God. An eminent minister, president of an eastern Bible school, emphasizes the belief in the deity of Jesus, His virgin birth, and His resurrection as an "irreducible minimum of Christian faith", the denial of which means to be eternally lost.

A minister, doubtless one of many, once made the remark in a Sunday School class that when the children of Israel crossed the river Jordan the waters were held back temporarily by a land-slide some distance above them. To one not on his guard this seems at first a plausible explanation of the miracle, but a careful reading of the Scripture account makes it plain that one cannot believe both, for they cannot be reconciled. Why the need of attempting to make the mighty works of an omnipotent God explainable to human reason? There are some things we shall not be able to understand until all things shall be clearly revealed. In this case the Bible says plainly that "as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the Salt Sea, failed and were cut off; and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." Any of us can imagine how long the people would have been compelled to wait, had it been necessary to delay until

the river could subside and the river bed become "dry ground" in any true sense.

Ridicule is often heaped upon those who are so gullible as to "swallow" the story of Jonah and the whale. The claim is made that the gullet of a whale is no more than three inches in diameter, so that a whale could not possibly have swallowed a full grown man. This too sounds reasonable, as they speak with authority, as if well informed on the scientific facts. But their information is found to be incomplete, for experience has proved that there are whales or sharks in the Mediterranean Sea that can swallow a man or a small boat. A sea captain tells of a whale's throat being laid on the deck of the ship after the meat had been cut up, through which a man weighing a hundred and seventy pounds crawled repeatedly. An instance is even given where a man fell overboard while the crew was trying to land a whale, and was thought lost until found some twenty-four hours later in the stomach of the whale, unconscious but still alive. He was revived and suffered no permanent injury from his unusual experience. It is not, however, necessary to explain the experience of the prophet Jonah on the ground of natural science, for the record declares that "the Lord had prepared a great fish to swallow up Jonah" (Jonah 1,17). Such a statement should do away with all difficulty, for could not God, who made the earth and the sea and all that in them is, make a fish for the purpose if there were not already one sufficiently large?

Paul wrote to Timothy a prediction of coming days when "evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Timothy 3,13). Truly that time is upon us. It seems there is no end to the wicked insinuations which the destructive critics make against the Bible. They say that there are scientific inaccuracies in it. This is as much as to say that He who is the Author and Founder of all natural

law could not give man a revelation of Himself without blunderingly including some statements at variance with His law. Great is the learning and wisdom of the modern prodigies, who thus claim to surpass the Almighty Himself. The trouble is that science is always changing, and that which is accepted to-day is discarded and forgotten to-morrow. The question might be asked, why the views of scientists so often change, There is only one answer. These views so subject to change are founded upon hypotheses, or guesses, rather than on facts. The laws of gravitation and of motion have been known and accepted for nearly two centuries. With such laws the Scriptures have no discord. It is with the unestablished views of men that the Scriptures conflict, and the mistake is made in considering these views the authority by which the Bible may be judged, instead of comparing and revising scientific opinions to accord with the eternal Word.

Upon this very theory of scientific inaccuracy is founded the belief in the evolution of man from protoplasm. Some think they can believe in the origin of the human race by evolution and still be loyal to the Christian faith, but they are seriously deceived. This is a method of the destructive critics, persuading one that their beliefs are just a more plausible explanation of the Bible accounts. In doing so they use the most subtle deception, for a naturalistic theory of evolution, which attributes to unaided nature the evolution of the human being from the lowest forms of life, that life itself having come across the gap from lifeless matter, is practically and entirely a theory in which God is left out. There is no place for Him. Theistic evolution, which allows God a place to begin and to superintend the process, is little better. The late William Jennings Bryan aptly described it as "the anesthetic which they administer to a Christian while they remove his faith." It pretends that the Scripture account is incomplete or inaccurate. Truly,

some of the make-shifts of the critics and evolutionists are more difficult to believe than the plain scriptural account. Why is there any need to make the works of God plausible to human reason? It is as absurd as the attempt of some to say there was nothing miraculous about the manner in which the children of Israel crossed the Red Sea. It is true that the Bible says that "the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Exodus 14:21), but it is difficult to see how, under natural conditions, a wind could pile up the sea on either side of the marching host, and do so without disturbing the people themselves. Such a gale surely would have blown them away. Let us grant the wind, for it is so stated, but let us not go so far as to say there was nothing miraculous, for the preservation of the people from the force of the wind, if it continued to blow, could not be other than by supernatural power. In addition to this is the fact that the sea closed in on the pursuing army of Pharaoh as soon as Moses stretched out his hand, at the command of the Lord. However much we endeavor to satisfy human understanding, there always will be an element which can be explained only by the intervention of supernatural power. Then why not take the account just as it is given, with the power of God revealed in its splendor? We gain nothing by magnifying the intellectual powers of man when at the same time and in the same act we must minify the power and majesty of God.

The worst attempt that some are able to make for the tearing down of faith is the old one of magnifying the apparent discrepancies of the Bible. As was stated at the beginning, the belief in inspiration applies only to the Scriptures in the original. There may be grammatical or typographical mistakes which have crept into the text through many copyings and translations, but we believe it to be free from any error which would vitally affect any cardinal doctrine of Christianity.

This will take care of real discrepancies, which are very few. Most of those claimed by the critics are only apparent, and disappear after a little time spent in devout and unprejudiced study. An instance is the difference in the accounts given in the several Gospels, ostensibly of the same event. Such a circumstance is easily explainable on the ground that two persons may see an incident from different angles. Each will have a different account to relate, but both will be correct if each tells what was visible and apparent to him. Many other points of controversy can be explained on reasoning equally simple. It is only the mind that is fully given over to a bias against orthodoxy that magnifies such things and will make no effort to clear away the doubt.

A most subtle attack is of late being made, with the catchy slogan, "Back to Christ". We can but admire the confidence which its authors pretend to have in the words of the Saviour, but we are compelled to feel that back of their loyalty there is an ulterior motive. An analysis of their proposition gives this information. The cry of "back to Christ" is founded upon the idea that Paul's writings are not dependable, and even that he actually taught some things contrary to the words of Christ. Thus the whole purpose is revealed as a libel against the testimony of Paul. But reason tells us that if we cannot depend on the words of the chief Apostle we cannot feel sure that Christ ever spoke the words attributed to Him. It is a matter of all or none. When eternity is revealed Paul will be found enjoying sweet communion with the Christ for whom he labored so untiringly.

In these and in many other ways the enemy of truth is making a last desperate effort to overthrow the church. He realizes that the time is near when its probation will have ended and it will become the church triumphant. The most of those engaged in the conflict on the side of modernism do not realize that they are the emissaries of Satan. Too



late they will be able to see what a mistake has been theirs, and will have to suffer eternally, not only their own doom, but the responsibility of having led others astray. How earnest ought every Christian to be, from the very hour of salvation, to know the true foundations of the faith, to study the Word and know when its peculiar claim is being tampered with, to be able to take a worthy part in the conflict of the ages on the side which cannot fail to win.

## Chapter VII

### The Importance of the Doctrine

This is an age when Christianity is regarded by the great multitude of the common people either with groundless ridicule or with heedless indifference. Such an attitude cannot but have an effect on the church at large, especially when it is held by a number of scholarly men who call it the modern view and compliment those who hold it as having more intellect than other people. Amid it all there has come a sort of haze before the eyes of the church, especially the younger generation, until one hardly knows what to believe. Is it necessary to believe in the virgin birth of Christ, and in the divine authority of the Bible? Such is the question on every hand, and if some preacher of modern thought is present the answer will always be in the negative. It must have been concerning one of these that David wrote when he said, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords" (Psalm 55:21). The question, "What must I believe?," must be answered for every person whose understanding is opened to spiritual things, and upon the answer will depend the tendency of the church in the next generation, if Jesus tarries so long. Let every true Christian take up the cry and pass it along the ranks with never ending zeal, "Base your faith on a Book which is a revelation from God, given to men by His Spirit and designed to be the standard of faith and practice." Ridicule will surely come, for "all that will live godly in Christ Jesus shall suffer persecution" (II Timothy 3:12).

What does the doctrine of a revelation from God, infallible and inerrant in its entirety, mean to the individual Christian? This is not

an extreme position. It is a minimum of creed for true orthodoxy. Without it one cannot say that any of the Bible is true, for when it comes to discerning divine revelation by means of the human reason an impossible task has been attempted. It is either a Book given by inspiration of God or else it is not dependable in any of its parts. When the Christian loses his Bible he has lost all, for it alone warns him of the wrath to come and tells him of the way of escape. It alone tells him of the Saviour who died for him and how to take advantage of the offer of pardon through His substitutionary atonement. Some have had the experience of being lost in a cave, away from light and hope. The terrors of such an hour may to them be imaginable, but think what it would be to be in this world, with the whole being longing for eternal life, as every human being does, but with nothing to tell of the purpose of one's existence or that there is any future life; to be submerged in sin without any hope or way of deliverance. God is too good thus to leave the creatures of His love without any revelation of Himself and His plan for them, but just in such a condition do those find themselves who reject the revelation He has given. They are like the Ephesians before Christ was preached to them, "strangers from the covenants of promise, having no hope, and without God in the world" (Ephesians 2:12). They may find pleasure in sin for a while, but the time will come when they will be undeceived, and will realize that the faith of their fathers is the true faith. They will bow the knee to the Christ they have spurned and slandered, but it will be in submission to His sovereign will and just condemnation, too late to crown Him King of their lives.

The book of Jude has a peculiar fitness to the spirit of the times. It is a much needed exhortation. Beginning with an admonition to the church to "earnestly contend for the faith which was once delivered to the saints," the writer goes on to describe those against whom

the contention will be, showing their abominable deeds and bringing a terrible indictment against them for their evil ways, and prophesying the execution of judgment upon them when the Lord shall come with ten thousands of His saints. He then makes his plea to the church, "But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

It is impossible to imagine a Christian church without a Bible. The church is founded on the confession of Jesus Christ as the incarnate Son of God (Matthew 16:18), and this confession is inextricably bound up with the doctrine of an inspired Bible. If the Bible be not true, then we know nothing of the origin or identity of Christ. It has been faith in the prophecies and promises of the Word that has kept the church from being destroyed through the centuries. Only the promise of eternal life and an eternal reward could make men and women suffer death gladly for Jesus' sake. Only the prophecy of future punishment for the wicked and final triumph for the righteous could have kept godly ministers preaching the glorious gospel in spite of persecution, amid cannibals and heathen of every sort. Nothing keeps the church victorious to-day but the hope held out of the imminent return of her Lord, in glory and power. Nothing has kept the Christian religion pure in its ethics but the constant witness of the Holy Word against sin.

But what about civilization at large? Can it get along without an inspired Bible? We answer that there are millions of ungrateful people among the western nations who feel harassed by the restraints of

Christianity and are at the same time partaking bountifully of the benefits of the civilization that has come with the Bible. The nation which is most nearly given over to the religion of the Scriptures is the one which is most advanced in industry, in commerce, in freedom and happiness and peace. Imagine for a moment that the Bible were declared untrue and every person accepted the verdict. All civil law would fall in ruins, for it is all founded on the law of Moses. All restraint and constraint which has kept the passions of unregenerate men under control would cease at once, and the result can hardly be imagined. Man's only law would be his own appetites, his only restraint the selfishness and greed of some other of his kind, and his only punishment the pains and tortures of his own abused body. It would be hell turned loose on earth, and those who had any tendency toward righteousness would quickly fall before the tempest, leaving the world in the control of the criminal, the outcast, the madman, the fiend. Who would want such a condition to come upon us? And yet many are lending their influence to bring about that very result.

Give us a whole Bible. Let no one tamper with it. Emphasize its authority. Let every man realize that he must give account of himself to God, to be judged out of this very Book. Then will civilization advance and the heathen be converted. Then will the church lead on triumphantly, preparing many souls to meet the coming King. Then will every Christian be filled with a living hope and, rejoicing in tribulation, patient in suffering, live still for the glory of Him who said, "Heaven and earth shall pass away, but my words shall not pass away."



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